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**IMPORTANCE AND MEANING OF SOCIAL PEACE IN TERMS OF
THREE MONOTHEISTIC RELIGIOUS****Abstract:**

Social peace is a reality in the existence of humanity. It is an essentialness that humanity's longing with an optimist approach. Social peace is a way of sustaining social life distant from internal conflict. It is one of the objectives of social politics, which offer peaceful solutions to the disputes and conflicts that may arise from disagreements and social tensions among national and international various sectors of society. Thus, this reduces all kinds of social tensions and ensures social peace and it represents the ideal situation. It has been a major problem to ensure the social peace all along for every society. Secular paradigms set out in the secular world of Western-Centric, despite all the sophistication longed at the point of social peace, has not reached the expected level. Since the early history of, perhaps, since Cain and Abel, provision of social peace which is 'a human problem' has been much more difficult and complex matter of life. While the steps through rule of law, strengthening democracy and democratic social life create positive results in certain region of the world, on the other hand unemployment, disease, exploitation and hunger continue to tyrannise a large part of the world. All this has directly affected anyone in the world since it occurs in a global village. In this study, after putting the key elements of social peace and the obstacles in front of the meaning and importance of social peace will be discussed in terms of the Abrahamic religions (Judaism, Christianity and Islam).

Keywords:

Social Peace, Religious, Humanity

JEL Classification: Z00, Z00, Z00

Introduction

All the values produced by the humanity, accumulates inside the common pool starting from the first human being. Civilization is constructed upon this sum. No doubt that the civilization of today have risen upon the values produced in the past by the humanity.

Modern political and social accumulation, has come to the beginning point of producing new living experiences in our global world by taking the religious understandings and differencies as a reference point to itself in terms of religious cultural multiplism and social peace notions. Our cultural heritage is an obligation for leaving a habitable world for the future generations. At that point we see that the religious cultural multiplism and social peace studies processes the religion comes to the scene as an actor on the world policies. During those processes, while the religions invite the modern civilization to peace, understanding each other and collaboration, foresee that "every human, man and woman, black white, rich poor, young old" to be acted humane as a golden rule (Hans-Martin vd ,2008:13).

A religion has always taken part within the humanity history for those civilizations to form where the human relations became refined. In this context, no other discipline has played as important role as the book religions Judaism, Christianity and Islam in the history of human. Those three abrahamic religions, have invited people to provide the social justice, restore the spoilt moral order and to the unique Creator in the atmosphere they occured. The association of those three religions is because of the fact that they are completing each other and building the human relations ambidextrously.

1. SOCIAL PEACE AND ITS MEANING

All the religions besides forming a leader movement in the atmosphere they occured, have brought some problems with them as well which base on natural, social and humane differencies. Here, the most important features of civilization establishing religions is having the balancing messages alongside with 'uniting', 'regulatory' principles on those discriminator points based on the difference, variety and inequalities present in the society. The people who must meet at the peace and attendance atmosphere all together by balancing, must realize the unity of different belief groups who want to realizde 'the same aims with different tools' and joint living experience. The most tangible indicator of it, is focusing on the 'we' among the

notions of 'I, we and other' becoming widespread between people. Those are not easy problems for sure. Because by overtaking a cosmic war problem between the religions, meeting at a peace atmosphere requires certain universalities. There are four important problems before this meeting caused by hermeneutic insight:

1. Theological problems
2. Cultural problems
3. Economical problems
4. Political problems

Initially, the social peace arguments have two important serious problems in terms of theology. First alongside with the contributions of secular minds to this processes, the religions to have the processions to develop realist peace atmospheres. How can it be actualised? The religious groups have to progress much in this subject. Because the religions in interaction with the modernity, must have the commentary and processes that would enable new approaches and applications by leaving the traditional comments and applicaitons behind. Even though the justice, freedom, love, peace and tolerance are encouraged in all religions, we see that in actual life they are not in desired levels.

The religion can fulfill the unity, solidarity and social peace procuration function it was expected as long as it is cleared from individual judgements and partisan comments. If religion and its messages are left to the hands of those who aren't capable of understanding them then it can become a threatful and oppressing tool against others. This, in fact, establishes the religious fanaticism, which is a dangerous case. The religious fanaticism is the opposite of the tolerance based on the religions. On the other hand religious fanaticism would creat religious bigotry which is the biggest danger before the social peace. Just as in other fields, the most effective way to avoid the fanaticism about religion is the education too.

The religion and information and values depending on it are present on the basement of culture which is a human built thing. The discriminations originating from the reflection of differencies, poses a threat from the social peace point of view. Generally it is possible to sum up the discriminations threatening the social peace as racism, cultural and sexual discriminations (Yılmaz,2003:186). According to islamic belief, this is not a source of pride, but for acquaintance, communication and dialog. Koran expresses this situation this way: "O mankind! Indeed We have created you from male and female. Made you peoples and tribes that you may know one another.

Indeed, the most noble of you in the sight of Allah is the most righteous of you. (Koran, 49:13).

The economical negativenesses threatening the social peace can be summed up as exploitation, unequal incomes, inequality of opportunity, luxury and waste (Yilmaz,2003:203).

An economically capitalist society and economic structure, alongside with presenting an egoist human model which bases on the individual, right and freedoms; the religious referenced mind, on the other hand presents a social peace model where the I (ego) melts away inside the 'we'. The main problem is how will the structure putting the individualism and religionism against each other in the modern and global civilization will be gone beyond? For example, against the religious principles which keep on the duty of bringing an absolute definitiveness to humane needs, demands, the problems of main right and freedoms, belief and idea freedom and equality; market relations, instabilities and contrasts must be solved.

The protection of main right and freedoms depend on the freedom of policy. Unless the policy institution is able to develop an administration sense attached to the main rights and freedoms, belief and ideal freedom and equality principles, those rights can be prevented by administrators. This case can, in fact, bring a despotic rule with it. The aim in the policy must be inclusive all the society without making any discrimination.

In our global modern world, it is an important problem to read and understand the divine texts. The misunderstandings arising from the commentary are generally possible to evolve into violence. This situation affects the people's glance against Divine in terms of text-comment. It is possible to gather the reasons for mono partial commentary of the divine text through this violence under five topics. They are; absolute truth assertion, blindly obedience, imagination of establishing an ideal time/future, believing that all means have finished and declaring the holy war (Albayrak, 2010 : 71). The truth beyond this situation bases on the other hand, on the experience, mind and commentary the individuals gathered since long ago in terms of history and culture, and also on the meaning attributed to the text. As it happens all over the world, in the Islamic world, people who aren't expert become expert in the religion as well and not avoid telling that is the only correct commentary. On the other hand, they, in spite of solving the present problem, keep on producing deadlocks by causing the Divine to stand under responsibility.

The social peace, therefore, is an ideal situation which decreases all kind of social tensions and providing social peace instead. Unless the peace has been granted in the society, any kind of crisis and social disasters can occur in the society such as anarchism, terrorism, immorality, economical crisis. In case the social peace hasn't been granted between both social groups and nations economic and social development will make no sense. In order to obtain the permanence of social peace those are musts to be encouraged on one hand struggling against the cases threatening the social peace beyond knowing them and on the other hand encouraging the positive elements assuring the refreshment of social peace (by state-society). The first phase of social peace is to present a uniting education model to the individual and society, second is to keep a healthy communication way open. That, in my opinion, must be the duty of policy.

The social peace is before all a matter of spirit and mind (Aydın,2002:12). For those who haven't been able to develop the friendship sense within their inner world, and to catch the accord with themselves, it is not possible to establish a life by forming communication with others. It must be stayed away from all sorts of materialist approaches, administrations and encourages supporting the hedonism (Seyyar,2010:10-17). However in spite of a self-involved (egocentric) life philosophy, the life must be built thinking others as well, for establishing the social peace.

Unless solutions haven't been produced for the theological, cultural, economic and political based fundamental problems what I tried to sum up above, terror will dominate in spite of social peace. The terror is the most effective political element that threatens the social peace.

Societies have to produce solutions before the increasing and varying world problems for creating a livable world. Because every religious traditions, as part of our subject religions like Judaism, Christianity and Islam, present prescriptions to their followers for a much fair, much peaceful world. All the religions, invite their followers to act the manners which are basically known as universal and humane values such as not killing, being just, not harming others, honesty, mercy, making favors without profit expectations, helping, respecting others, saturation the needer, thinking others alongside with oneself, not acting others in a manner as one doesn't want oneself to be acted, kindness against kindness, kindness against malignity as well. What is important is rendering them in a place to be helpful to individuals and

societies supporting the world peace. The subject will be tried to be dealt with by acting the basic references which could provide the peace in religions.

2. THE IMPORTANCE AND MEANING OF SOCIAL PEACE IN TERMS OF THREE MONOTHEISTIC RELIGIONS

2.1.SOCIAL PEACE AND ITS MEANING IN TERMS OF JUDAISM RELIGION

In the understanding of religious messages the geographical and cultural environment they rose up is important. All the religions bear the trace of the environment they rose. Therefore as the religions have risen for the purpose of repairing the chaos and disorder present in the atmosphere they rose, they have been perceived as both the name of war and peace. The radical groups adopt the violence basing on the text, while objecting the removal of death sentence normal religious people again desire the peace basing upon again the text. In Judaism Divine book, it is possible to sum up the important values for humanity on the light of the ten commandments under those titles

1.Justice and equality: Anyone has the right to live and continue his life within the context of certain rights.

While describing the person with social ethics, it is one of the subjects to urge on to be fair. It is stated that fair and rightful person takes his hand from the evil, not acts unfairly to anyone, protects the poors. Some of the explications praising to be justful in the Torah are this way:

“Denying the justice from the poors, taking the rights of the affecteds of my people from them... Shame on those who take unjust decisions, legislating unfairly for looting the assets of the orphans!” (Ishaia,56/1).

The God says despite all; *Judge with the true justice; show yourself love and kindness (Zakaria,7:9)*

The honest man gives poor's right to the poor. The bad man knows no right and justice(Solomon's Maxims, 29:7)

Happy are the ones who do the right thing always (The Psalms, 106:3)

God tells thus: "Fulfill the just and true by protecting it " (Ishaia, 56/1).

2.To be honest and ethical: People, must be in respect, accord and peace in social and global context.

Rightousness transmits people to success, it is the shield of those who live honestly (Solomon's Maxims,2:7)

The right one gets away from the nuisance, instead the bad one suffers the trouble (Solomon's Maxims,11:20)

3. Doing favour and avoiding malignity

Avoid malignity, do favour; aim the welfare, go behind (The Psalms, 34:14)

Don't press on the widow, orphan, stranger, poor. Don't design malignment in your hearts (Zakaria, 7:10)

4. To be tolerant, forgiver and merciful

You will not revenge.... You will not nurse a grudge. You will love your neighbor just like yourself (Levitical,19:18)

Yet on the Torah, it is expressed that the Jews must act to people with kindness as following:

"Search for the good not the bad, thus you would live, and therefore the God, the Deity of armies, stands with you as you told. Hate the malignity and love the kindness and provide the justice on the port..."(Amos, Book 5, 10-15)

The god expresses that it has no meaning to pray unless there is social justice, by this message:

"...Unchaining the malignity chains; unbinding the binds of cruelty; Releasing the overwhelmed ones freely; breaking all the oppressions of cruelty; sharing one's bread with the hungry; taking the homeless devotees on one's home; clothing the nude, not breaking off relations with the fellows (Ishaia,58:5-7)

It is mentioned the word peace and derivatives for 63 times on the Old Testament (Albayrak,2010:97). The word "shalom" means peace/welfare in Judaism and has an important place in daily life. The Jews wish welfare by saluting each other "Shalom Alekheim and " Alekheim Shalom" (Sherbok,1998: 150).

5.Asset and life safety

Providing the asset safety, plays an important role for rendering the social peace both on adapting the individual to the society and providing the mutual trust between individuals. In case of not rendering the asset safety, the safety environment in the society can't be the subject. Unless the asset safety can be provided by ethical advises, it is inevitable to appeal for the punishment method. Its provision is mentioned in Torah as following: " If one man steals ox or sheep and slaughters or sells it; he will pay in return five oxes instead of one ox and four sheeps instead of one sheep (Exit,22:1).

If we review 'The ten commandments' which can be defined as the constitutional law of jews, we can understand that those values dates too old in the life of Jews. By the "You will not kill" commandment, the value, the importance paid to the family by "Respect to your mother and father", the social responsibility by the commandment of "Have an eye on nothing belonging to your neighbor", the ethical values and importance paid to the justice by commandments "Don't steal", "Don't fornicate" are presented totally clearly.

2.2. SOCIAL PEACE AND ITS MEANING IN TERMS OF CHRISTIANISM

The Christianity, which has the most followers today, is one of the religions mentioned with peace and love. In Christianity, God has sent Jesus, for reforming the social life that is rotten in the Judaist society and rendering the peace.

When we glance at the New Testament which is the base for Christianity, the Torah which is the base for Judaism and to Koran which is the base for Islam, we see that the kindest words and manners are recommended in our mutual affinities.

In the Bible the manner what the believers must proceed against other people is described as following:

Always aim for the goodness for both you and all the people. (I. Letter to Thessalonians, 5/15)

"I order you this: Love each other!" (Johanna 15:17)

'Go along with each other. Don't boast; conversely, make friendships with the despised ones. Don't be pedantic" (Romans 12:16)

" *Owe nothing to noone except for loving each other. Because those who love others, fulfill the Divine Law*" (Romans 13:8)

" *Brothers, you are invited to become free. But may the freedom not become an opportunity to the ego. Serve each other with love*" (The Galatians 5:13)

The fact that the consistency and peace of the social life depends on the render of social justice with the above meaning, has featured the case every era. As the lack of the social justice, deranges the balance, causes the struggles between social classes, interrupts the consistency and continuity of peace.

The ideas about the application of social justice in the New Testament are mentioned as following:

"Don't judge according to the appearance, judge fairly" . (Johanna,7/24)

"You, masters, act to your servants with justice and equality..." (Letter to the Colossians, 4/1).

Consequently; the Christians believed ingenously, must never forget that the Lord Jesus has ordered them to become the peace envoys on earth with the words of *"Happy are the ones who make peace"* (Matta 5/9).

2.3. THE SOCIAL PEACE AND ITS MEANING IN THE SENSE OF ISLAM RELIGION

All divine messages pose some rules to be obeyed by the individuals for the purpose of progressing the social life. Rules about the justice, safety and solidarity are among them. Those rules have important roles in establishing communication of the individual with the individual and society with societies through peace and accord. In the point of view of Islam, it is possible to sum up the main elements of social peace as following:

1. Social Justice

The idea that everyone is equal with others in terms of humankind, underlined always by the three monotheistic (one god) religions. Because we are all the children of Adam. The emphasis is always on the creation brotherhood. Justice notion (Manzur,1963:430) is the opposite of the cruelty. The social justice is the realisation of justice principles by all the social layers (Şeker, 1997:51)

The religion of Islam, pays importance on the realisation of the social science just as much as the Judaism and Christianity and orders commandments and recommends on its realisation: "... Allah orders justice and good conduct and giving to relatives; and forbids immorality and bad conduct and oppression.(Koran, 16:90)

The purpose of justice or equality principle is to provide the realisation of rights and responsibilities among people. Koran pays attention to the fact that the social peace is an indispensable condition for the social peace by the following verse: " O the believers, realise the justice punctiliously. Even it is disadvantageous to you, your family and your relations, be they are rich or poor witness for the Allah..." (Koran, 4:133)

2. Social Security

The social security, is the fact that the people forming the society live away from the dangers. The aim by the social security is the safety of life, mind, religion and belief, asset of the individual and society.

Islam which assumes the human life as holy, foresees the individuals to be educated and to become conscient of their rightful responsibilities and to respect the fundamental rights of others. Those who don't obey this are warned both for this world and the other world:

"... whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely... " (Koran,5:32).

Safety and peace, must be realised primarily in the inner world of the individual (Bayraklı,1995:10). As long as he achieved to be in peace with his inner world the human will have a peaceful character. That is to say being sensitive before the laws, is not the only way to provide the social safety; the provisions foreseen by the laws must find itself a place inside the mind and conscience of people as well (Yılmaz,2003:36). What would provide it is the religion and education. Before developing modern social security institutions, maybe it has been the religion which is the most effective institution to remove the social risks. There is no religion which doesn't encourage the social security including the monotheist religions (Beşer, 1987:61) Most of the commands and prohibitions in religions are also forming the base of security(Yılmaz,2003:37). There are main bases the universal religions want us to respect: life, religion, mind, generation and asset

safety. These bases possess importance on maintaining the individuals' lives in an honorable way.

The fact that an idea isn't accepted by most of the society, doesn't mean to intervene on the society who accepts that idea. Neither anyone is obliged to share the other's idea, nor has anyone the right or authority to force his idea to others. This is expressed in Koran as following: "*Your religion is to you, mine is to me*" (Koran, 109:6). Also there is emphasis on the importance of individual freedom. It wants us the people not to force others to live in ghettos because of their beliefs.

The effects of ideas on manners must be cared about. If the idea is wrong then changing it, must be by the way of presenting the right and then offering them to believe in this right. The ideas changed by force and oppression aren't continuous. Besides, the force and authority, make the thoughts to go beyond the subconscious. And the thoughts which have gone beyond the subconscious become difficult to change and the change needs long time (Akbulut, 2000: C.20, s.18).

3. Social Solidarity

The social solidarity; means that any individual of the society, to feel that there are some kind of missions and responsibilities he has to fulfill against the society. The main aim of the social solidarity is to provide a healthy communication between people and to provide the help between people. The social solidarity, must be among all the people not only between some religious and ideological groups. The social solidarity must be human and humanity centered.

Islam invites all the humanity to pray Allah who is unique, within the context of creation brotherhood and to become straight. The creation brotherhood principle foreseen by Islam encourages the cooperation, sharing the sorrow and joys and solidarity:

"Help each other in kindness and piety, yet not help each other in evil and hostility" (Koran, 4:2)

The relations in the social peace, not limited to family members, relatives and neighbours only, but no matter from which ethnic or religious root, with all the members of the society. A humane approach based on the love, carries out the

peace, happiness and brotherhood to the society, renders the social peace, and social solidarity.

Thanks to the founs such as the obligatory alms, charity, which keep their functionality in the social order aimed by the religion of Islam, people don't have to steal. Those who steal not needing anything are present nearly all the societies after all. In cases where the educative efforts of the state to provide asset safety are insufficient, it becomes an obligation to appeal to the punishment method. Appropriate is a legitimate right presented by Allah to its creatures according to Islam (Şeker,1997:30). To work and claiming a job is also within the context of appropriate right (Gökmenoğlu,1997:139). It is under the responsibility of the state to provide the asset security.

CONCLUSION

All the religions invite their members to not to kill, justice, not harming others, honesty, mercy, favour without expectatitons in return, helpfulness, respect to the neighbor, saturating the needer, thinking others alongside himself, not acting others as desired not to be acted, goodness against goodness, goodness again malignity which are assumed today as the global values. People have to find solutions by uniting against those increasing problems. The religious traditions play the leading role in producing solutions to the problems. Because any religious tradition, religions such as Christianity, Judaism, Hinduism and Budism, offer various prescriptions to their followers for establishing a much peaceful world.

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In our study, for the social peace, we can sum up under four articles below the alternative solution possibilities to global, humane, natural and social problems that are present or occuring in the modern world which are referring to divine texts:

1. Thinking others
2. Knowing to share
3. Protecting mutual rights and being respectful

4. To become aware of existence as we, the people of the world.

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